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CONTENTS.

	Page
MUHAMMADAN MYSTICISM *by Miss Agnes A. M. Mischkowski* ...	98
THE AUTHORITY OF THE JAINA SCRIPTURES *by S. Appandai, B.A., (Hons.)* ...	100
PURE THOUGHTS *by Miss Olive Fournier* ...	103
THE DIARY OF MY STAY IN THE BUDDHIST BURMA *by Brahmachari Sital Prasadji* ...	106
THE MIDNIGHT SUN AT NORWAY *by R. A. Sastriar* ...	117
NOTES AND NEWS ...	119

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Muhammadan Mysticism

BY

MISS AGNES A. M. MISCHKOWSKI

THE study of Muslim Mysticism is full of interest to the student of Comparative Religion. Amongst the mystics Jalal-ul-din Rumi, the author of the great Masnavi, must be given the foremost place in the front rank. In Persia the greatest authority is attached to his writings. Wingfield even describes the Masnavi as the Qur'an of Persia. For the Sufi the composition of the Maulana is very rousing; he is stirred by it; he is thrilled! The Dervishes are thrown into *wajd* (a state of ecstasy) on hearing it chanted, or when chanting it themselves.

Mysticism in general is supposed to consist in a somewhat irrational over-effusiveness of the mind; but it must be said that the mystic's madness is not without a method. The truth is that Muslim Mysticism started with an exuberance of poetical fervour which expressed itself in a wholesale allegorising of mental conceptions and doctrines. Later it had to face the difficulty which all allegorists have found themselves confronted with, sooner or later, and which con-

sists in nothing more or less than the mass superstition that acknowledges Fancy's work (impersonations) as endowed with life and being. This is how crowds of gods and goddesses come to masquerade in the world, clamouring for homage from the terror-stricken humanity. When this stage is reached in the history of a nation the people are no longer fit to be told that the gods they worship are only the progeny of human thought. The revelation is too astounding and confounding for a mind obsessed with superstition; it throws it completely off the balance. The author of the Masnavi, too, had to face this great difficulty. He dare not speak openly for fear of violence from the mobs, who had already ill-treated men, like Mansur Al-Hallaj, before his time. The way he tries to conceal his real teachings and the connections or the connecting links of his thought, is very interesting, though this is really the method of the old Masters; for in the Bible, too, we have it, that "without a parable spake he not unto them." The 'swine' (before whom the pearls are not to be cast) and the 'dog' (to whom the children's bread is not to be given) had to be thrown off the scent. The doctrine is really intended for the earnest sober seeker.

The Maulana, Jalal-ul-din, has a very definite conception of the doctrine. He takes Religion to be the Science of Happiness, and teaches that the Soul is a non-compound, hence, indestructible thing, and has knowledge and bliss as its natural attributes. The pure Soul, that is unencumbered with a material association or appendage is its own God. The physical body is regarded as a cause of dishonour and ignominy to the soul. The Mystic would certainly not think of thanking any one for its making. *Nafs* (the bundle of individual likes and dislikes, otherwise the 'animal' will) is evil by nature, and the bitterest enemy of the soul. It is to be destroyed. It is the "Vile Magician" hiding within

the soul's own being or constitution. But there is only one way in which the *Nafs* can be destroyed—by Renunciation. Renunciation must be complete to enable the soul to deify itself. If the "Vile Magician" is not destroyed, 'he' takes the soul with him, and forces re-birth on it. Life and death, thus, keep on occurring, or rather recurring, with unremitting and uninterrupted frequency, till such time as the soul is able to get rid of the enemy altogether. A Perfect Soul, completely rid of Matter and the *Nafs*, continues to live in its own right, in its own substance, in its own being, as the fullest expression of individualized life, enjoying all its natural attributes and performing all its inherent functions, unhampered by the crippling companionship of a foreign associate or agent. It thus enjoys, in the fullest sense of the term, the infinitude of its own innate Knowledge and its own natural in-born Bliss!

Such is the conception of Perfect Life in Muslim Mysticism to be gleaned from the great Jalal-ul-din's great Masnavi (see "The Lifting of the Veil or the Gems of Islam" by C. R. Jain). The Qur'an itself is undoubtedly one of the greatest compositions in the allegorical style. The Maulana urges that it must be understood in its real secret sense; otherwise its guidance will only mislead; and it is very comforting to note that they both (the Maulana and the Qur'an) insist on the point that the teaching of Islam is not a new invention but a secret (scientific) doctrine which was known to mankind before their time.

The above views entirely agree with the result of a searching investigation by an oriental student, Mr. C. R. Jain, whose work on the subject has already been referred to above in this article.

The views of Maulana Jalal-ul-din, properly understood, are in full accord with the teaching of the *Jinas* and *Tirthamkaras*. It is noteworthy that he recognizes that

very many souls have already attained to perfection and Godhood by following the Doctrine. These are the *Siddhas* of Jainism. It is the glory of Jainism that what is taught in a secret, bewildering manner in other religions is openly preached in a plain scientific way in its Books (Scriptures).

The Authority of the Jaina Scriptures

BY

S. APPANDAI, B.A., (HONS.)

THE Digambar Jains believe that no part of the teachings of our Lord Vardhamana as composed by His Ganadharas (or chief pupils) into Angas and Purvas has been handed down to us. All the present writings (with one only exception, viz. Gautama Stotra) are the works of our Great Acharyas who lived after the time of our Lord. This belief among the Digambar Jains has led to the misconception that we regard the present writings as of no authority. 'The genuine words of the Tirthankaras they (i.e. the Digambar Jains) believe to be lost, and all the present writings to be unauthoritative' (quotation from 'The Kaleidoscope of Indian Wisdom' by Dr. Charlotte Krause).

In order to clear such a misunderstanding I shall quote a short passage from 'Sarvarthasiddhi' of Pujya-Pada, who is one of the four or five Great Acharyas whose works are considered to be the most authoritative among the present writings.

त्रयो वक्तारः। सर्वज्ञतीर्थकरः। इतरो वा श्रुतकेवली। आरातीयश्चेति॥ तत्र सर्वज्ञेन परमर्षिणा परमाचिन्त्यकेवल ज्ञानविभूतिविशेषेण अथर्त आगम उद्दिष्टः। तस्य प्रत्यक्ष दर्शित्वात्प्रक्षीणदोषत्वाच्च प्रामाण्यम्। तस्य साक्षाच्छिष्यै बुंध्यातिशयर्धियुक्तैर्गणधरैः श्रुतकेवलिभिरनुस्मृतग्रन्थ रचनमङ्गपूर्वलक्षणं तत्प्रमाणं, तत्प्रामाण्यात्॥ आरातीयैः पुनराचार्यैः कालदोषासङ्क्षिप्रायुर्मतिबलशिष्यानुग्रहार्थं दशवैकालिकाद्युपनिबद्धं, तत्प्रमाणमर्थतस्तदेवेदमिति॥ क्षीरार्णवजलं घटगृहीतमिव।

Three kinds of teachers are mentioned in this passage. The Agamas are primarily taught by the omniscient Tirthankara; and His teachings are composed into Angas and Purvas by His chief pupils gifted with exceptional powers of mind. The substance of the Angas and Purvas is treated briefly by the later Acharyas as a guide to their pupils whose powers of mind and energy are limited. The works of the Acharyas are authoritative since they are the same as the Angas and Purvas just as a pot of water taken from the ocean of milk is the same as that of the ocean itself. The last characteristic phrase in the passage establishes beyond dispute the purity and the high authority of the 'Present writings.' In short they are as good as the teachings of our Lord.

The Jains have been zealous in maintaining the purity of their doctrine. When all the sacred works of the Jains are carefully examined, it will be seen that there will be no difference of opinion even with regard to details; and such unanimity cannot be said to be the characteristic of the works of any other religious system. The religious writers were all ascetics. And even general literature for the most part does not seem to have been written by laymen; nor did men of ordinary learning venture to write books. Even the slightest deviation from the tradition was highly resented.

Now let us look into the possible causes that might have contributed to the disappearance of the 'Holy Agamas.' The Angas and Purvas were very elaborate and thorough. The powers of mind and human energy began to decline gradually after the time of our Lord; and consequently the extent of knowledge grew less and less till at last only a portion of Acharanga (i.e. one of the twelve Angas) was capable of being mastered. The succession of Acharyas with the extent of their knowledge of the Angas is described in the Mahapurana of Jinasena Acharya.

The treasures of Jaina literature are immense even now, and only a few distinguished men are conversant with all the several branches of Jaina literature. Still more when we go through the descriptive list of the Angas and Purvas in the great work 'Rajavarthika' of Akalanka, we can easily imagine how the original Agamas have not been preserved to us. Even the subject matter in brief has not been handed down to us in the case of some Angas.

'विजयवैजयंतजयंतापराजितसर्वार्थसिद्धाख्यानि पंचानुत्तराणि। अनुत्तरेष्वौपपादिका अनुत्तरौपपादिकाः। ऋषिदास - धन्य - सुनक्षत्र-कार्तिक-नंद-नंदन - शालिभद्र - अभय - वारिषेण - चिलातपुत्रा इत्येतेदश वर्धमानतीर्थंकरतीर्थे। एवमृषभादीनां त्रयोविंशतेस्तीर्थेष्वन्येऽन्ये च दश दशानगारा दशदशदारुणानुपसर्गान्निर्जित्य विजयाद्यनुत्तरेषूत्पन्ना इत्येवमनुत्तरौपपादिकाः दशास्यां वर्ण्यंत इत्यनुत्तरौपपादिकदश।'

Anuttaraupapadikadasa is the Anga which narrates the lives of the ten ascetics, who by patient endurance of torments were born in one of the five topmost deva-lokas. The same number of such ascetics are born during the period of each of the Tirthankaras. Similarly in 'Antakrit dasa' are narrated the lives of ten ascetics, who by patient endurance of suffering attained liberation. Rajavarthika gives the names of the last ten ascetics alone. Students of the

'Adhipurana' of Jinasena can imagine the magnitude of such works.

The birth of the fifth 'Period of Decline' is another factor in the disappearance of the Holy Agamas in so short a time after the Nirvana of our Lord. This factor is so well known to the students of Jainism who are acquainted with the nature of Utsarpini and Avasarpani that it does not require much explanation.

Pure Thoughts

BY

MISS OLIVE FOURNIER

O, Lord, make thou myself such that I may
Have love for living things to gild each day,
Rejoicing in the mind of men most well endowed, a boon
A light to my life's evenings it's pale moon!

With sympathy for every living creature's pain,
Each hour to turn my heart to others' need,
With tolerance for all men in its train,
A story strong in love writ on Life's screed.

O, Jinendra! from its scabbard, like a sword,
Wrest thou that self of mine divine alone
That living, faultless, shining blade, O, Lord,
Of power infinite and of strength mine own.

Rest thou my mind on floating sea becalmed,
Whereon no wind of sighing heart may mark,
That by a human passion may be harmed,
That soul of mine that guides my soul's frail barque.

With pleasure, pain, and human needs destroyed,
My soul's long journey from life's harbour done,
Forgotten rocks of earthy passions, by hope buoyed,
To travel on, serene, into the setting-sun.

Place thou thy feet upon my heart, O, Saint Revered,
Impress their image there, all time to stay,
Impaled by their glory, their imagery speared,
My heart's night flooded with their glorious day.

O, Lord, if carelessness has been a spear,
Wherewith my hand has struck a living thing,
Destroyed, asunder cut or slain, a thing of sense to sear,
Forgive this, for a contrite heart I bring.

If passions, lusts and earthly needs my feet have led
From that shining glorious path stretched forth,
Before my soul's weak, wandering tread,
Set thou this at nought, and spare thy wrath.

Sin, like a serpent with its poison fang,
Grind I beneath repenting heel,
With wand of self-analysis and censure's pang,
Strike out sin-serpent's life with trembling zeal.

From mind or body, speech or passion, spring all sin,
These must the yearning soul destroy and slay,
By strength to see and fight the fight within,
To stand the victor in a lifelong fray

To purify myself from deviation from the right,
Thrust I aside and expurgate my fault,
Due to indifference with its deadly might,
And to my wanderings I call a halt

Let my mind be a virgin page wherein
No word that may defile shall 'ere be writ,

Nor sensual desire, a thought of sin,
Nor love for concrete things to soul unfit

O, Word of God, grant me the gift
Of knowledge absolute and full divine,
If foolish words and thoughts my soul may rift,
Fill with the Word of thou this soul of mine.

O, Word, which grantest all things given,
Worship I thee that thou may yield,
Unto my soul by troubles riven,
Full cup of knowledge in its flowering field.

Lord of Lords, enshrined in my heart,
Whose name is Knowledge, Wisdom, Happiness,
May I find Thee through my own part,
A refuge from my soul's own storm and stress.

Lord, who openeth the paths that lead
Beyond the bournes of Birth and Death and Earth,
Set thou my feet aright and speed
Me on my journey to salvation's birth.

If you desire to help
the Jaina Community and Religion
then become a member of
The All-India Jain Association.

The diary of my stay in the Buddhist Burma.

BY

BRAHMACHARI SITAL PRASADJI.

HAVING understood the similarity between the teachings of the Jaina and Buddhist philosophy by deeply studying some Buddhist works and by comparing them with the Jain scriptures, I went to Ceylon last year to verify the above fact and to impress upon the Buddhist scholars the necessity for reading Jain Literature and to explain to the followers of Buddhism who are addicted to flesh eating, the truth that flesh and fish eating is the cause of injury to innocent animals and that a follower of the All-compassionate Gautama Buddha should refrain from it and should be satisfied with corn, vegetables, fruits and milk etc. I stayed in Ceylon for one month.

With the same object in view, I went this year to Burma and stayed there for a month and tried my best to achieve the desired objects.

There are about 2000 Svetambara Jains, including Sthanakwasis, in the whole of Burma, mostly at Rangoon, Mandalay, Pegu and Bassein. They have a beautiful temple, library and a religious school at Rangoon. Those in the district have not got any temple or any facility for following the rules and rituals of Jainism jointly.

I started from Calcutta to Rangoon on 25th April by a ship. All the necessary arrangements for the journey were made by the worthy sons of Seth Ram Jeevandass Saraoji, 25 P. Central Avenue, Calcutta. I travelled third class and reached the coast of Rangoon on the 28th April. I found the sea-water black, blue and green at different places.

During the journey I took dry and fresh fruits and cocoanut water. The ship went on without stopping direct to Rangoon. I had no trouble on the way. At Rangoon I stayed in the quiet and nice bungalow of Seth Surajmal Lallubhai, Jain diamond merchant at No. 93 & 94 of 49th Street. They have got their business firm at 134 Mogul Street. They are the famous jewellery merchants here. They have got their firms at Bombay, Madras and Trichinopoly also. Seth Rasiklal, an energetic youngman, Seth Kalidas, Manager and Bhikhabhai and others made for me all the necessary conveniences and provided me with food according to the Digambar Jain rituals. They have got a separate room for meditation in the Bungalow where photos of Digambar and Svetambara Jain idols and Jain books are kept. The inmates of the house perform their daily meditations here.

I was very glad to find a photo of the very attractive image of *Sri Sitalnath* enshrined at *Sujot* 6 miles from Anklesvara, District Broach.

I was fortunate to have the Theosophical Lodge close to this Bungalow at No. 102. Its chief organiser Mr. Anklesaria B.A., L.L.B. Advocate, made proper arrangements for my lectures there.

In Rangoon, the roads are very long and straight. You will find the motor-buses running every five minutes from early morning to ten in the night. The charges are from 6 pies to 2 annas. The roads and streets are very nice. Buildings are beautiful, and markets are fine and crowded. There is dirt in some places on account of the prevalence of flesh-eating. The municipal administration seems satisfactory. At Rangoon you will find three-fourths of the population composed of Madrasis, Bengalees and Hindi speaking people. Hindi is spoken and understood almost by all the inhabitants of Rangoon. Menial servants are mostly Hindi speaking. The Madrasis are employed in large numbers in Government service. The Burmese women are

very clever in shop-keeping, banking and accounts. Most of the trade in jewellery, cloth and other things is carried on by the Burmese women. Buddhism is prevailing everywhere in Burma. The Buddhist temples are found everywhere. Some of them are very beautiful and very grand. There are three big pagodas in Rangoon; their towers have been plated with gold at a cost of millions of rupees; diamonds and jewels are sparkling on their tops. Everynight they are lighted with electric lights. If you go up to the top of the house, at night, you can see them shining like moons in the sky. I shall describe their religious places in a separate article. In this article I shall give an account of my daily activities only.

28th April.—After dinner, I saw Mr. U. San Shve Superintendent of Land Records (retired). He is an old and experienced Buddhist scholar. Taking an introductory letter from him, I saw Reverend U. Nyana at Shwegoudaing Kaung Tike Churchil Road P.O. He is a learned Pali scholar and knows English well. I talked with him on Buddhist philosophy for an hour and experienced much delight. He is residing in a monastery on a very high level having vegetation, library, a Buddhist temple and *stupa*. About 25 other monks are also living there; about four or five of them live in every small wooden house constructed for them. The place is very solitary. The monks devote their time for learning. There are many such monasteries alround in the suburbs of Rangoon. Each monastery has got two figures of lions on the entrance door. Each has shades of trees. Each has one or two learned monks. All have to take off their shoes, when entering any monastery or temple. Even the Europeans are not allowed to go with shoes on. Only the Buddhist monks can put on shoes till the boundary of the temple or the chief place for sitting.

29th April.—I saw at Churchil Road the large pagoda of Ngadagi, where the chief image of Gautama Buddha is

45 ft. high in a sitting posture, very meditative and attractive; close to it I saw the *kodaji faya* pagoda, it has a lying image 110 ft. long. Then I saw Reverned U. Zatila monk at Ngadatkyi Kyaung Tike Churchil Road P.O. He is a learned Pali scholar, with some knowledge of English. I talked with him in Sanskrit and English for an hour and a half on religious points.

30th April.—Sunday. Each Sunday the Theosophical Olcott Lodge has lectures from 9-15 a.m. to 10-15 a.m. I attended it. My lecture on Karma philosophy was fixed for the coming Sunday. In this very building there is the office of the Burma Humanitarian Leauge. Its Secretary is a learned English-knowing Buddhist Mr. U. San Hla by name; the joint secretaries are Mr. C. R. N. Swamy, Mr. Keshavlal L. Mehta and Maung Than Kyaing. With the Burmese secretary I went to Commendine and saw *Kodaji* pagoda. It has a beautiful image of Buddha sitting 47 ft. high. Then I visited the biggest pagoda in Burma, the *Shwe Dagon Pagoda*. It is on a very high level and has many temples with images in meditative posture. I shall describe it in the next article.

1st May.—I saw the aforesaid Revd. U. Zatila and talked for 2½ hours on different subjects in Sanskrit. I began reading and explaining *Purushartha Siddhi-upaya* a Jain work on *Ahimsa* in the Bungalow at the request of Seth Tribhuvandas Jain.

2nd May.—I saw a Budhist scholar Mr. U. Ba Sein T.P.S. Statistical Officer, Burma Railways, in the Merchant Street and talked with him for an hour on Buddhism. Then I saw in a monastery at Boundary Road the famous Burmese and Pali scholar and orator Rev. Alletawya Sayudaw A.M.P. He is 84 years old, yet he is strong and delivers impressive lectures. In the same monastery I saw Rev. U. Yevuda, a learned Pali scholar. He is very simple, of high character and a perfect vegetarian and is much interested in meditation.

I talked with him for an hour and a half in Sanskrit and enjoyed great happiness.

3rd May.—Being my fasting day, Ashtami, I took rest.

4th May.—Again I saw Rev. U. Yevada and talked for 4 hours on different philosophical topics in Sanskrit. He replied my questions very satisfactorily. At night I delivered a lecture in Hindi on the duty of Jains in the Sthanakavasi Jain Pathsala hall. Mr. Motichand Makanji presided. The Secretary, Mr. Virji Dayabhai arranged for it. He is a public worker here and attends to many public duties. His house is situated in Maung Tila Street. I pointed out in my lecture that in order to preserve Jainism among the Jains residing in Burma and to spread Jainism in Burma, there must be a Jain association. It should arrange for tour of Jain lecturers and for the distribution of Jain literature. Otherwise the Jains will be forgetting their religion totally. Learned Jain lecturers should speak here in the Burmese language. Then only they will be able to check the habit of flesh and fish eating which is now prevalent among the followers of Buddhism. The Jain Svetambar and Sthanakavasi conferences must arrange to send lecturers and establish a Jain association here.

5th May.—I commenced teaching *Dravyasangraha*, a Jain work on metaphysics to my Buddhist friend U. San Hla, I saw Rev. Aditya Vamsa Monk at Bagava Tawya at Boundary Road. He had stayed for 8 years in India, and knows Hindi, Sanskrit and English also.

6th May—I saw a Buddhist scholar Hla Pru, retired myook at 107 of 49th Street and talked for an hour on Buddhist philosophy. Then I saw the aforesaid *Aditya Vamsa* Monk and had discussions on religious matters.

7th May.—I delivered a lecture in English on Karma philosophy at the Theosophical lodge. A learned Sikh gentleman Sirdar Ganga Singh M.L.C. presided. The audience was delighted on hearing the Karma philosophy as described in the Jain scriptures. The President thanked

the lecturer and expressed his cheerfulness on knowing the fine distinction between destiny and efforts Mr. Anklesvaria Vakil thanked the president. I saw Mr. Hla Pru and talked for an hour in English on religious matters. Then I saw Rev. U. Nyana the learned monk and had a cheerful talk for 2 hours in English.

8th May.—To-day was the commencing day of 21 days fast of Mahatma Gandhiji and also a holy day for the Buddhists. It was the birth and Nirvana day of Gautama Buddha. There was a public holiday. The whole town was delightfully decorated. Alround, charity houses were opened, alms in the shape of food and fruits were given to Buddhist monks and others. Men and women were seen going calmly to the Buddhist temples. I went to see their gathering at the big pagoda Shwe Dagon. People were seen coming with music and dancing and carrying water pots and pouring water at the foot of the Bodhi tree. The women wore simple dress and nice ornaments in ears, neck and hands. They had not any ornament on their legs disturbing the people with its noise. Here the people wear gold and jewels only. Silver is not used for any ornament. There is a great fashion for using diamonds.

There was a public meeting in the Sthanakavasi Jain Pathsala Hall; thousands of people attended. Mr. Tayyabji, a Mahomedan gentleman took the chair. There were speeches in Hindi and Gujrati on successful carrying out of fasting by Gandhiji. A Resolution was passed for the removal of untouchability. I read the meditation verses of Pandit Jugalkishore Jain and I spoke in Hindi advocating the uplift of the untouchables.

9th May.—I saw a very learned Pali monk Reverend U. Ketu at Taungbilu Kyaung Thayettaw Tike Lanmadaw P.O. He is a vegetarian. I talked with him in Sanskrit for 3 hours on difficult philosophical points and was much delighted with his answers. His disciple, a monk, U. Vinaya

knowing English helped me by explaining in English. This evening I visited the nice Victoria lake 3 miles in circumference surrounded by trees. The citizens of Rangoon come here every evening to breathe fresh air.

10th May—To-day again I saw Revd. U. Ketu and conversed with him for 3 hours and enjoyed great happiness He answered my questions after much understanding and keenness.

11th May.—I saw Mr. U. San Shwe and talked for one hour. Visited famous Buddhist Pagoda in the Dalhousie square near Bazaar. It is called Suli Faya. There are many beautiful, meditative and attractive images. This is one of the three famous temples of Rangoon.

12th May.—I went to Kamayut, 6 miles from Rangoon and saw a Pali scholar Sayu U. Myat Kyaw at Thathana Manaung Kamahtan Taik Lake Road, Talked for 2 hours in Sanskrit on Buddhism and had philosophical cheerfulness.

13th May.—I saw a Buddhist scholar Mr. U. Mow, Retired Assistant Inspector of Schools, 122, Crisp Street and had some religious talk. I went in the motor of Seth Surajmal and visited the great fish tank; no fishes can be killed here. We gave some food to the fishes. Then we saw Kokan lake 5 miles in circumference. Its water is clear and sweet. Afterwards we visited the famous Zoological garden. Various kinds of birds and animals were seen ; rhinoceros, zebra, tigers, lions, big snakes, seals, deer, monkeys etc. are kept here.

14th May.—Delivered my second lecture in English on Comparative Study of Jainism and Buddhism in the Theosophical Lodge. Mr. U. Peu Barrister, the late President Burma Legislative Council presided. I showed the teachings of Jainism with reference to Nirvana, its Path, non-injury, Karmic influence and the nature of the Pure Soul to be agreeing with the descriptions of the nature of, Nirvana, etc. as stated in Buddhist Pali books. I said that Gautama

after leaving his home followed the practices of the naked Jain saints. Afterwards he put on clothes, but his philosophy according to Jainism was not altered. The president approved of the lecture and said that it was true that Gautama was the disciple of a Jain Monk before attaining Buddhahood at Gaya. He thought the conduct of a Jain saint to be most severe. He proclaimed the middle Path which may not be very severe nor very loose. The audience was much pleased.

In the afternoon I saw Rev. U. Nyana and enjoyed a very happy talk for two hours. Visited the third famous Pagoda Boat Town Faya on the coast of the Irravady river. It is very beautiful and has many images in meditative posture.

15th May.—Went to Pegu 47 miles from Rangoon. It was once the capital of Burma. Here are 10 houses of Svethambar Jains. Seth Harilal Lalchand is a banker. Visited the famous pagoda *Svetal Yoga.* There is a very attractive and meditative Buddha image in lying posture. It is 600 years old, is made of nice white stone. I find its description in Burma guide in these words, "It is certainly the largest complete image of human figure in the world 180 feet in length 46 feet in height at the shoulder." No doubt, it is a wonderful figure. I saw another famous pagoda *subharna phaya.* It has a very large *stupa* and many temples with meditative images. It was ruined by the earthquake of 1930, when about 1000 people died and 5000 houses were destroyed. Its *stupa* had gold of many lacs of rupees. That has been sold away now. Twelve lacs have been estimated for its repair. Pegu has wooden houses everywhere.

16th May.—The Burmese Secretary of the Humanitarian League was taught *Dravyasangrah* fully. English translation of *Panchastikaya* was presented to him for study.

17th May.—Delivered public lecture in Hindi on the duty of man in the hall of Sthanakavasi Jain Library. The Svetambar Jaina Merchant, Mr. Jaisinhbhai was the President. Mahasukha Mehta, the Secretary of the Gujrati Old Students

Association, arranged for the lecture. Notices about the Self-Realization Society were distributed.

18th May.—Delivered lecture in English on *Ahimsa* in the Theosophical Lodge and proved that flesh and fish eating is against the doctrine of Buddhism. It is the cause for the killing of innocent creatures.

19th May.—I saw Rev. Aditya Vamsa Monk and talked for two hours on Buddhism, also visited Rev. U. Ketu and was much benefited by conversing with the learned Monk for three hours on difficult philosophical points.

20th May.—Visited the Burmah Free Library near the General Hospital. It has got about 1000 manuscripts engraved in Burmese on palm-leaves with golden water on the corners of the leaves. They are very safely preserved in the almiras.

Delivered a public lecture on "the Religion of Service" in Hindi in the Library Hall of the Gujarati Association at Maung Tawn Street, Doctor J. N. Vyasa presided. I impressed upon the audience the fact that Burma has no doubt glory of Buddhism as shown outwardly by the temples, images, monasteries, number of Monks and Libraries, but Buddhism can really find place internally, if the followers of Buddhism pay more attention to self-concentration and refrain from eating fish and flesh. Messengers of service should adopt means for achieving the above object.

21st May.—Delivered lecture in English on self-realization in the Theosophical Lodge. I explained how to concentrate upon the pure soul. Many learned gentlemen were present. All were highly impressed; started for Mandalay 386 miles from Rangoon by train.

22nd May.—Reached in the morning, Seth Khemchand Punjabhai, Jewellers, Marwari Bazaar were informed of my arrival. Two Jain brethren met me at the station. I stayed in the Chhaganlal Galiara boarding. Chhaganlal was a very religious and charitable Jain merchant. He lost his life in a

motor accident, while going from Pegu to Rangoon to collect subscriptions for education. He was a cloth merchant. His two sons have constructed this boarding and building for a Gujrati School in the memory of their father. The expenses of the school and the boarding are paid by all the Gujrati merchants. There are 40 Gujrati students of all the Hindu castes and Jains in the boarding, living and messing together. The Headmaster of the school is a Jain, Amritlal Motichand, who imparts Jain religious education to the Jain students. There are 50 Jain houses at Mandalay. Here is the necessity for a Jain temple or any religious place.

Visited a learned Monk Revd. U. Aggadhamma Sayadaw, at Shwegu Taik Sein Ban. He is a Pali scholar. He is staying in a very grand and beautiful monastery. I talked for 2½ hours in Sanskrit on critical religious points and was much pleased with his answers. Although he is not a vegetarian, he accepted that fish and flesh eating is the cause of destruction of animals and is a violation of the observance of the 1st vow of non-injury according to Buddhism. Delivered a public lecture in Hindi on duty of man in the boarding. Saw the famous *Mahamuni Faya* temple. It has a very meditative and old image of Buddha in a sitting posture. It is 600 years old and has gold plated all over it.

The *stupa* of the pagoda is also plated with gold worth millions and there are jewels set on the top of the tower.

23rd May.—I saw *Mandalay Hill* three miles off from Mandalay. It is about 1000 feet high. It is a place of pilgrimage for Buddhism, and has many temples over it; there are three ways for going up. Each side has stairs and shelters of tin roofs all the way from bottom to top. No pilgrim can have any trouble of sunshine or rains. I shall write about it hereafter. I saw the golden palace of the late King Thibau. There are several court yards, halls and rooms all made of wood and plated with thick gold. There were gems engraved on certain doors and roofs, which are now replaced by glass

pieces. There is a museum exhibiting the clothes, implements, etc. of the Burma King. Mandalay was the last capital of the Burmese Kings. The Golden Palace is surrounded by a Fort wall and a nice lake alround smelling with the smell of lotus-flowers. The British captured the City in 1885 after dethroning King Thibau and making him a captive. It is said that this palace and the Fort were built by Raja Mindun Mina in 1857. In the Bazaar of Mandalay, you will find Burmese women trading in jewellery, gold and cloth, etc. They are very clever in accounts. This day was the fourteenth day. The Burmese laymen observe it as a religious day, and follow the five vows, and take food before 12 noon. Some of them close their business and devote whole time in meditations. There are 10000 Buddhist Monks here.

24th May.—I visited the famous Sagain hill on the bank of Irrawadi river. It is a place of pilgrimage for the Buddhists. It is 12 miles from Mandalay. Sagain is a big town also. The hill and town are covering many miles. There are hundreds of temples and many monasteries. 30000 Buddhist Monks and 2000 men stay here. Many retired laymen pass their lives peacefully here. Some of the Monks, nuns and laymen are perfect vegetarians. There is a Pali—English-knowing scholar Rev. U. Pandita Yetana Llu Wun Chaung, Sagaing Hill. For want of time, I could not see him. I saw a famous Buddhist temple near the boarding. Left for Rangoon.

25th May.—Arrived at Rangoon, saw Rev. U. Nyana and talked for an hour. Delivered a lecture in Hindi on universal love in the Theosophical Lodge. A Parsi Vakil P. R. E. Kasude presided.

26th May.—Started for Madras and reached Madras on 29th afternoon. The sea being rough and dangerous, the passengers had to lie down all the way; otherwise the passengers had to vomit often. I ordered for the supply of Jain Literature by the late Mr. Jaini to the English-knowing Buddhist scholars;

and the Pali scholars were supplied with Sanskrit works. Rev. U. Nyana in acknowledging the receipt of the books writes as follows :—

Dear Sitalprasadji, I am in receipt of five copies of the Sacred Books of the Jainas sent by C. J. P. H., Lucknow under your instructions on 20/5, for which kindness of presentation I thank you very much. I will go through these five books and I hope I shall have some knowledge of the Jain religion which is most nearest to ours.

Yours in the order,
U. NYANA.

The five books are Gomatsara, Jiva and Karma Kandas, Atmanusasana, Samayasara, Niyamasara. The Reader of the Jain Gazette should minutely read the above account of my diary. It will show them the necessity for sending Jain scholars to the Buddhist countries and spreading the knowledge of Jainism there. It will purify the present Buddhism and make it shine in no way less than Jainism.

The Mid-night Sun at Norway

Mr. R. A. Sastriar, Indian research scholar, who is now upon a tour in Europe, writes as follows to his son, Mr. A. Ramaswami Aiyar, Cashier of the Imperial Bank, Salem, from Trondum, Norway, dated 25th May and describes the beauties of the Mid-night and Twenty-four Hours' Sun in the Arctic Pole, which he visited.

"You will be glad to know," he writes "that I have returned to-day from North Cape after visiting the Mid-night Sun and Twenty-four Hours' Sun for three days. I had a vow when my eyes were affected two years back, to make worship of Soorya where he neither rises nor sets in. The vow is now

fulfilled. In the Arctic Circle, for the first two or three days, there was rain and wind clouded always. When I was about to be disappointed, the weather cleared. On the 26th of May, 12 p.m. the Sun was about to sink, but he never did do so and began to rise again and slowly began to move northwards in the horizon. The Midnight Sun rises in the due West and before 6 a.m., slowly comes to East and thus three months at the North Cape, he makes a round. On 20th to 24th June, he will not go low in the West but a little higher he will be moving. In the Circum—Polar and Arctic Circles there are high mountains rising upto 6,000 feet. All are covered with snow always. The Sun's reflection makes the land golden coloured. Hence it was called in Sanskrit "Mahameru," "Swarnaparvata," "Dhruvasthana," "Uttarakuru," etc., in our literature. We have to travel from the above place which is the basis, to the Arctic, about 1,200 miles, north in a boat. The wonder is, the pole heat does not allow these parts to freeze and the temperature is always 5 to 10 degrees above the freezing point. Outside this circle is terribly cold. What the "Sooryanamaskar mantra" described, I verified. It is correct. Now, in Norway, there is no night for three or four months and to get sleep is difficult. Day and night are the same. Our watch is to give time. All looks like "Devaloka." The same is winter, opposite. No sun for four months. They say winter is healthy and one gets very sound sleep. Aurora, the polar light, can be seen in winter only. The research scholars are here to study these phenomena, throughout the year. One German young Professor took me to an Observatory at Tronso on 70th point, and showed me all the wonders of the Sun's movements. Heat was created from the North Pole when the Earth was formed. So, there is a coal mine at North Cape and Spisperland. In this circle, the wonder is there is plenty of vegetation consisting of trees and herbs. In winter they are covered by snow. In summer, the twenty-four hours' Sun gives a luxuriant life. Here, cod fish and whales live. They

want such climate. I have got photos taken of all important ones to write a pamphlet. The tourists from all parts of the world are pouring in here now to see the Midnight Sun and the Twenty-four Hours' Sun.

"My turban and 4 a.m. cold water bath and vegetable food attract all kinds of people and they honour me everywhere. Now I am returning and am not going to America. Two days at Sweden, two days at Denmark, to see Elsinore of Hamlet, seven days at Berlin, two days at Prague, three days at Greece and two days in Palestine to see Jerusalem. On 18th June, I embark at Port Said and hope to be at Bombay on the 26th June. The cold agrees wonderfully with me and Pranayama keeps up the balance.

"I had a talk at the India Office, London, with the Under-Secretary in connection with catalogues and catagorum, arranged by Dr. Thomas of Oxford, and he asked me to go to India in July. Hence returning.

(SD). R. A. SASTRIAR.

NOTES AND NEWS.

A JAINA HOME IN LONDON.

Miss Agnes A. M, Mischkowski, (Secretary, of the Rishaba Jaina Lending Library, 110, Cleveland Gardens, Hendon Way, London), writes to say that she can arrange in her place for the boarding and lodging of Jaina and Hindu Students and others who may be looking for a strictly vegetarian boarding house. She has arrangements for Indian Vegetarian Cookery and the rooms are heated through hot water pipes. Those who go to England may write to her previously to the address given above.

* * * *

REQUEST FOR DECLARING MAHAVIR JAYANTI AS A PUBLIC HOLIDAY.

Mr. Sumati Prasad Jain, M.A., LL.B., Seohara (Bijnor) writes :—

" A public meeting of the Jains of Seohara (Bijnor) was held on the 8th April, 1933 under the Presidentship of Sahu Beer Daman Kumar Sahab Jain, the President of the local Jain Samaj. The following resolution was unanimously passed at the meeting and immediately wires intimating the resolution were sent both to the Viceroy and the Governor.

" Jains of Seohara assembled in a public meeting resolve to approach Their Excellencies the Viceroy and the Governor of the U. P. with a request for declaring as a public Holiday CHAIT SUDI 13, the birthday of Lord Mahavira, a historic and the most sacred personality and the last Tirthankara (Prophet and Saviour) of the Jains, (who are an important and influencial minority scattered throughout India and are celebrated all over the country for the catholicity of their religion, philosophy, culture, art, wealth and philanthropy,) in the same way as the birthdays of the sacred personalities of other great religions are public holidays.

* * * *

Similar resolutions have been sent to the Viceroy and the other Governors also from different places throughout India. But the Government does not seem to recognise the importance of the request.

* * * *

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